

## DUNKER CONFERENCE

By FREDERIC J. HASKIN.

The Dunker Church, officially known as the Church of the Brethren, meets today in its 21st annual conference at Harrisonburg, Va. This conference is the supreme body of the church, controlling its affairs in every part of the world. The general conference of no other church in Christendom can show so great a proportionate attendance as is shown by the Dunkers. But little over 10,000 strong, perhaps 20,000 of them members, coming from all parts of the United States and from all quarters of the globe, will be on hand to attend the conference.

Great preparations have been made for their accommodation. A huge tent, with a seating capacity of about 15,000, dining-rooms where thousands can be fed at a single sitting, lunch counters hundreds of feet long, and many other structures have been erected especially for the occasion. The conference, which will last for a week, will be held in the general church fund.

The Dunkers are, as they term themselves, a peculiar people. Their strict-laced views are as rigid as were those of the Puritans. This will be shown in a question that will be brought up before the conference as to whether the students of the church schools have a right to take part in intercollegiate basketball contests. Already the church has expressed itself against its members going to fairs, lawn parties, and similar places. The rolling of tenpins has been regarded as contrary to the spirit of the church, even though the bowling on which the bowling is done is free, and the bowlers do not even "bowl for the sugar."

The annual conference is a remarkable organization. Its dictum is final in all things. It is as powerful in the affairs of the Dunker Church as a Council of Nice, which promulgated the famous Nicene Creed, was powerful in its day. The government of the church is well planned for representative control. The congregation is the lowest body. It may embrace three or four churches, but it is still the congregation. The district is second in rank. It is made up of a dozen or more congregations. It acts upon those matters passed on to it by the congregations, and in turn passes matters of general interest on to the annual conference. When that body speaks, the last word has been said.

One of the hardest questions confronting the church is the matter of dress. For years it has been trying to stem the tide of growing inclination on the part of its young members to depart from its teachings in the matter of personal adornment. Especially is this tendency marked in the cities and towns.

The rules of the church are positive against the women wearing hats. The wearing of a hat, it is insisted, will bring the wearer before the council meeting, and if full repentance is not there manifested, excommunication will follow. Likewise, it is absolutely commanded that the sisters shall wear the plain, bobbed cap, known as the "prayer covering."

The male applicant for church membership who wears a mustache is promptly told that he cannot become a member until he shaves it off or grows a full beard. The wearing of gold, either in the form of a watch, a chain, or a ring, is prohibited among the members, the ground for this being the scriptural passage which admonishes Christians not to be given to the wearing of gold, the braiding of the hair, or to following after the vain fashions of the world. Refusal to hear the church on these matters is sufficient ground for excommunication.

This matter has often been brought before the annual conference, and that body has taken some action in connection therewith, but it has not yet found the way effectively to curb the tendency of the younger element in the church to cross the line of demarcation in matters of dress. It is claimed that many of their members forget that the world admires the man or woman who displays the courage of conviction, and has most respect for those who stay closest to the principles of their church. The little straw bonnets of the city sisters and the more elaborate hats of the bobbed cap, known as the "prayer covering," are frowned upon by the rural member, and he is vastly in the majority, the church having gained but little foothold in the cities.

In doctrinal matters the Dunker Church is more closely connected with the Brethren than with any other. They practice foot washing, believing that those who neglect this have no promise of salvation; they practice trine immersion, believing that there must be a separation of the person of the Father, the Son, and the Holy Spirit, which others believe to be the Passover, holding that the Saviour instituted the supper as well as the bread and the wine. They are rigid adherents of the doctrine of nonresistance, and absolutely refused to bear arms on either side during the civil war, although they were, with the Quakers, the original opponents of slavery.

The South did not understand them as well as the North, and sought to compel them to fight. Some of them were arrested, taken to the front, and the attempt made to force them to become soldiers. But they repelled, uniformly, that they would prefer to be shot for refusing to bear arms rather than to bear them. Their intrepid bravery in facing death rather than violate a principle won high regard from the Southern cavalier, and they were sent back home. An effort was then made to secure their exemption from service. Pending this, some hundreds of the Dunkers and Mennonites started from the very county in which the annual conference is now being held to go to "Yankeeedom," as they called it, where they hoped to be free from liability to conscription.

When in the fastnesses of the Allegheny Mountains they were accosted by a single Confederate scout and by him marched to Staunton without a hand being raised in an attempt to escape. They were thence taken to Richmond and imprisoned in "Thunder Castle." Some of the members of the Confederate Congress argued that they would not fight because they were on the wrong side. Their champion replied that he who had lived among them all his life needed no evidence that they would not fight, no matter what the circumstances, but that if others did need such evidence they had it in the fact that a single scout had turned back enough men to make two full companies without any effort being made to oppose him. They were finally exempted from military service on the payment of a fine of \$500 per man. The well-to-do paid for themselves and for their poorer brethren.

It may not be generally known, but there are perhaps 200,000 able-bodied men exempted from membership in the organized militia of the United States. Among them are the Dunkers. When the bill was pending for the reorganization of the militia, some six years ago, it provided that all able-bodied men should be members of the organized militia. At the instance of Senators Martin and Chandler, all members of churches which profess the principle of non-

resistance were exempted from military service. It was feared by some that this would serve as a cloak for those who wanted to escape military service, but the experience of the civil war was that the man who was too much of a coward to go to the front was too much of a moral coward to identify himself with these churches.

The Dunkers had a hard time during the Revolution. The colonists did not understand them, and they were unpopular because every man was needed in the effort to establish independence. Christopher Saur, who printed the first English Bible on American soil, was one of their members. His printing office was ruined, and his private fortune wrecked.

The profession of this doctrine of nonresistance goes further with them than the refusal to bear arms. They do not believe in going to law, and if the legal profession had to live on fees derived from the Dunkers it would be poor living. Their way of settling differences among themselves is first to confer privately. If the two cannot adjust their differences, the offended member takes two witnesses with him, that in the mouths of two or three the truth may be established. If satisfaction is not obtained, the matter is taken to the church, and if the wrong is not righted by the offender hearing the church and heeding it, he may be excommunicated and "dead."

Oh, don't you remember A. Hamid, Ben Bolt, sweet Abdul, who wore a tin crown? His servants would shake at the sound of his voice, and tremble with fear at his frown; they have fled him away in the cooler, Ben Bolt, the Young Turks have camped on his frame; his henchmen they hung to the beams of a bridge, and sweet Abdul is out of the game. Oh, don't you remember the Yildiz Kiosk, the smoothest kiosk in the bunch? It was there that he herded his wives by the gross, and handed them garlic for lunch; they have taken his wives to the dump ground, Ben Bolt, a wailing and lachrymose group; they gave him eight hundred decrees of divorce, and sweet Abdul is deep in the soup. Oh, don't you remember the poison, Ben Bolt, that we used when we wished to kill rats? Old Ab is afraid, if he swallows his grub, he'll get some of that 'twen his slats; he's feeling all day at his headpiece, Ben Bolt, to see if it's still on his neck; in Turkey, they say, there's the dawn of reform, but sweet Abdul's reduced to a wreck.

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(Copyright, 1909, by George Matthew Adams.)

WALT MASON.

LATEST FASHIONS.

TRANSFER PATTERNS.

(Upon receipt of this pattern, ordered on coupon below, place the rough or glazed side of pattern over material to be stamped, then press flat-iron on the back or smooth side of the pattern. Be careful not to let pattern slip.)

No. 2906—Design to be transferred to a lingerie hat of satin or cambric, lawn, organdie, batiste or any of the pretty washable materials. The trim measures 18 x 18 inches and the design is stamped on both crown and brim should be padded before being buttonholed. The dots are worked in eyelet stitches and the blossoms in solid embroidery, with mercerized cotton or silk floss in white or colors. The edge of the brim is far softer looking if edged with a ruffle of lace or embroidery, without any fulness.

LADIES' FOUR-GORED SKIRT.

Paris Pattern No. 2906

All Seams Allowed.

A simple model for the separate walking skirt of flannel, khaki, linen crash or Indian-head cotton is here portrayed. It is made with simple gores, shaped into the waist line, the lower edge finished with a narrow hem. The model may be closed with buttons down the center of the front or back, and trimmed with buttons or left plain along the side seams, according to taste. These skirts, which button their entire length, are particularly suitable for wash materials, as they are easy to iron. The pattern is in 7 sizes—22 to 34 inches, waist measure. For 25 waist the skirt, made of material with nap, requires 3 yards 20 inches wide, 5/8 yards 24 inches wide, 4/8 yards 26 inches wide, or 4 yards 42 inches wide; without nap, it needs 7/8 yards 20 inches wide, 6/8 yards 24 inches wide, 5/8 yards 26 inches wide, or 3/4 yards 42 inches wide. Width of lower edge about 3/4 yards.

Washington Herald Pattern Coupon.

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with as a sinner and a publican." They are slow to go to law, even with officers, and are almost strangers to court proceedings.

The statement has been made on good authority that the Dunkers are the wealthiest people, per capita, in the United States. Perhaps six-sevenths of them are farmers. Almost without exception they are expert farmers. They are a thrifty class, make good, substantial citizens, and are highly regarded in the community in which they live.

Plain of dress are the main body of Dunkers themselves, they are still outdone in that direction by a smaller branch of the church known as the "Old Orders." These will not wear buttons on their clothes, and having a piano in the house is almost unpardonable worldliness. They are opposed to buggies as a means of conveyance, still sticking to the old-fashioned spring wagon. The members are forbidden to take any part in politics other than to cast their votes, and, on the whole, they insist upon the simplicity of life difficult for most people to understand.

Altho Dunkers give the "kiss of charity." However, the men kiss the men and the women the women, kissing between sexes being barred. When they pray the prayer is not complete until it has been followed by the Lord's Prayer. Until some thirty years ago the Dunkers were opposed to education beyond that received in the common schools. They felt that it gave those who received it a feeling of "pride," a feeling that has always been frowned upon by the church. But the opposition to education has largely disappeared. The church now has a number of schools and colleges of its own, most of whose teachers are Dunkers.

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To-morrow—Ingenuity of Smugglers.

ABDUL HAMID.

Oh, don't you remember A. Hamid, Ben Bolt, sweet Abdul, who wore a tin crown? His servants would shake at the sound of his voice, and tremble with fear at his frown; they have fled him away in the cooler, Ben Bolt, the Young Turks have camped on his frame; his henchmen they hung to the beams of a bridge, and sweet Abdul is out of the game. Oh, don't you remember the Yildiz Kiosk, the smoothest kiosk in the bunch? It was there that he herded his wives by the gross, and handed them garlic for lunch; they have taken his wives to the dump ground, Ben Bolt, a wailing and lachrymose group; they gave him eight hundred decrees of divorce, and sweet Abdul is deep in the soup. Oh, don't you remember the poison, Ben Bolt, that we used when we wished to kill rats? Old Ab is afraid, if he swallows his grub, he'll get some of that 'twen his slats; he's feeling all day at his headpiece, Ben Bolt, to see if it's still on his neck; in Turkey, they say, there's the dawn of reform, but sweet Abdul's reduced to a wreck.

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## THE THEATRE TO-DAY

THE BELASCO.

"The Revellers".....At 8:15

The fourth week of the popular Aborn Opera Company in the Kirtz La Shelle Julian Edwards comic opera success.

THE COLUMBIA.

A good performance by the Columbia Players of Capt. Robert Marshall's brilliant comedy, which includes Julia Dean and Omar Caldar.

THE NATIONAL.

The Princess Chie.....At 8:20

The fourth week of the popular Aborn Opera Company in the Kirtz La Shelle Julian Edwards comic opera success.

CHASE'S.

Miss Cora Shreve and Her Juvenile Dancers.....At 8:30

Burns-Johnson fight attraction.

THE GAYETY.

Don Tom Burlesques.....At 8:30 and 8:45

Almazan Beanties.....At 8:15 and 8:30

THE LUCERN.

Almazan Beanties.....At 8:15 and 8:30

COMING ATTRACTIONS.

Lamb's Gambol To-day.

In keeping with the stupendous artistic achievement, promised by the All-star Lamb's Gambol at the National Theater this afternoon, the Lamb's are issuing a programme album that will be a valuable art souvenir of the occasion. The art features of this ambitious publication will recommend it to every person that attends the Gambol in each of the ten cities which the aggregation is to visit.

In their cozy New York home, the Lamb's rub elbows with men from every branch of art life, a number of their members having achieved international reputation as sculptors and artists. Mr. Sewell Collins, whose successful playettes give him rank among the distinguished authors in the Lamb's, as well as being one of the most prominent painters and draftsmen of the New York colony of artists, has full charge of the art section of the Lamb's programme.

The cover page of this ambitious work has been contributed by Spencer Wright, formerly of the old Bohemian Club, in San Francisco, and famous as a designer of book covers. For the Lamb's programme, he designed a heraldic illustration, refined and artistic to a high degree.

The frontispiece will be a reproduction of Edward Simmons' beautiful picture that hangs just above the grand stair case and attracts the eye of every visitor to the Lamb's Club. Mr. Simmons is the famous mural decorative artist whose work adorns the Congressional